

[CONFIDENTIAL]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJÁB,
NORTH-WESTERN PROVINCES,
OUDH, CENTRAL INDIA, AND RAJPUTANA,

Received up to 19th October, 1882.

GENERAL ADMINISTRATION.

THE *Oudh Akhbár* (Lucknow) of the 16th October is glad

The construction of memorials at Zag-a-zig and Bombay to commemorate the services of British troops in Egypt.

to hear that the inhabitants of Bombay have raised subscriptions to make suitable arrangements for the reception of the Indian Contingent at Bombay

Circulation,
620 copies.

on its return from Egypt. It appears that Rs. 3,700 has already been collected for the purpose, of which the Thákur of Bhaunagar has contributed Rs. 1,000. It is highly desirable that monuments should be erected at Zag-a-zig and Bombay to commemorate the British victory in Egypt. The Zag-a-zig memorial would serve to keep the Egyptians in mind of the benefit conferred on them by the British Government in suppressing the rebellion and restoring order in their country. A memorial at Bombay is still more necessary than one at Zag-a-zig. Should the Indian troops again have occasion to depart from Bombay for service in any foreign country, the proposed memorial at that place would remind them of the

signal services rendered by the Indian Contingent in Egypt and produce great enthusiasm in their minds. Native Chiefs and other well-to-do persons should contribute subscriptions to defray the cost of the proposed memorials.

Circulation,
480 copies.

A CORRESPONDENT of the *Rahbar-i-Hind* (Lahore) of the 16th October complains that the court-fee

levied by Government is very heavy and is calculated to ruin the people. Civil courts are practically inaccessible to the poor. True, the law provides for the free entertainment of "pauper suits," but it is very difficult for any one to prove to the satisfaction of the court that he is poor and cannot afford to pay the court-fee. In China no court-fee at all appears to be levied. A kettle-drum is placed at the door of each court, and, as soon as a petitioner beats the drum, the Judge comes out, asks him his complaint, and dispenses justice. In commenting on the above article, the editor argues that the court-fee should be reduced and greater facilities should be afforded to the poor to file their suits without the payment of any court-fee.

Circulation,
210 copies.

The article headed "Come and let us drive the English out from India, No. III," is continued in the *Delhi Punch* (Lahore) of the 11th October (vide Selections from vernacular newspapers for the week ending the 12th October, 1882, pages 675 et seq.) Shádán proceeds to remark: The Mirzá complains that the wealth of this country is being carried by "fasc-animals" in their stomachs to the West. He can only mean by this that we have to purchase everything of daily use and luxury from English merchants and that our money is finding its way to England. If, through ignorance and idleness, we do not manufacture articles we require for our use, but buy them ready made from others, we are ourselves to blame for this and not the Government. Probably the Mirzá considers the levy of taxes by the Government as another cause of our poverty. But it should be observed that the British Government does not, like the late Mughal Emperors of Delhi and the Sikh

rulers of the Panjáb, spend the revenues on its own pleasures, but in conducting the administration of the country. It maintains peace and order in the country and protects us from thieves, robbers, and foreign invaders. It has established post-offices, telegraphic wires, and railroads for our convenience. There are courts to settle our disputes. True, there are some defects in the proceedings of these courts, as for instance the recognition of a distinction between Europeans and natives, &c., but they will gradually disappear when we make progress in education and are able to assert our rights. Hospitals and dispensaries are maintained for the treatment of the sick. When a famine breaks out, the Government provides relief for the poor and does not allow them to starve. If the natives have to pay Rs. 2 or Rs. 3 a year on an average in return for these advantages, should they grudge to pay it? *(To be continued.)*

The *Reformer* (Lahore) of the 16th October says that it

Circulation,
750 copies.

The Salem riots.

appears that Mr. MacIver, the Joint Magistrate of Salem, has already sentenced 54 Hindús to rigorous imprisonment for different terms in connection with the late riots there, while not a single Musalmán has yet been punished. Of the 54 Hindús sentenced to imprisonment 11 are boys, whose age does not exceed eight years, and who have been sentenced to three months' rigorous imprisonment each. When they were taken to the jail, the scene was a most painful one. A crowd of 4,000 men followed them, wailing and crying. Women threw dust on their heads and loudly cursed the Magistrate. Nothing could be more foolish and inhuman than to convict boys hardly eight years old, of committing riots, and to sentence them to rigorous imprisonment for three months. It is a matter of surprise and regret that on occasions of such outbreaks the law-abiding Hindús are always more severely dealt with than Musalmáns. During the late riots at Baháwalpur and Multán the Hindús suffered more than Muhammadans, but still they were regarded as the aggressors by the Government. In comment-

ing on the late disturbance at Baháwalpur in the general summary attached to the Panjáb Administration Report for 1880-81, the Panjáb Government says: This event can hardly be assigned to any weakness in the administration; for similar disturbances subsequently occurred in Multán and elsewhere, and evidence is not wanting to show that in Baháwalpur as in Multán the Hindús were the aggressors." But in speaking again of the same subject in the body of the Report at page 3, the Panjáb Government remarks: "The immediate cause of the outbreak was the action of some Muhammadans who, during the *Holi* festival, dressed up a figure and carried it through the streets in imitation of the ceremonies of a Hindú funeral. The Hindús retaliated by a similar mockery of the *tázia* procession customary among Muhammadans during the *Muharram*. In a riot which ensued the Muhammadans destroyed a Hindú temple and desecrated two others." The second extract clearly shows how matters stood, but still the Government considered the Hindús to be the aggressors! Religious quarrels will continue between the the Hindús and Musalmáns until education makes greater progress among them. Although the Hindús are a mild people, it is not wise to try their patience too much. Tread on a worm, and it will turn. On the occurrence of such disturbances both parties should be punished. It requires two to make a quarrel. The one-sided policy of European officers is both unjust and dangerous.

Circulation,
550 copies.

The *Aftáb-i-Panjáb* (Lahore) of the 16th October publishes an article communicated by one Maharájá Dalíp Singh. Gandá Singh from Ropar in Umbállá. The writer gives the substance of Maharájá Dalíp Singh's letter and endeavours to refute the arguments urged by the *London Times* against the Mahárajá's claims. The *Times* says that, as successive Governments in England and India have not recognized the claim of the Maharájá, it cannot be considered as valid! This is a strange argument. It is tantamount to saying that the claim of the plaintiff

is inadmissible, because the defendant does not admit it. Again, the *Times* is of opinion that the Bhyrowál Treaty was annulled by the rebellion of Múlráj. But was the rebellion of Múlráj, we ask, instigated by the Mahárájá? If not, then how could he be held responsible for it? In the same way the writer criticises the other statements of the *Times*, and hopes that the present Liberal Government will take the claims of the Mahárájá into consideration and remove the stain which Lord Dalhousie fixed on the fair fame of England by the unjust annexation of the Panjáb. The writer also advises the ex-King of Oudh to appeal for the restoration of his kingdom.

The English supplement of the *Anjuman-i-Panjáb* of the

The proposed reduction
in the holidays of educa-
tional officers.

11th October makes the following
remarks on the proposed reduction in
the holidays of educational officers:—

“The announcement that the Government of India contemplate a reduction in the holidays of educational officers for the reason that one officer is said to have accepted regular outside employment during his holidays is one that should not be allowed to go by without a passing notice. Of course such officers are appointed to do certain work which the Government considers important; but the idea which underlies the announcement to which we refer is a very different one: it is this that they are appointed to a servitude that must exhaust all their energies, whether their specific work does or does not require such sacrifice on their part. In educational work there are two parties concerned; the teacher has to devote some time definitely to teaching, some care to directing study, and some attention to helping the students over the difficulties they meet with; but the class has also its part to perform, and that not merely the passive part of recipience, but the active part of independent mental exertion to master and to use what is taught. A Professor therefore has necessarily some leisure from the work of teaching, and to insist that he should give all his time up to teaching is no

sign of wisdom. It is important that Government should not impose upon any of its servants a burden beyond what is consistent with the efficient discharge of their duties; but to make the educational work almost entirely class-work and teaching-work is certainly to interfere with its efficiency. The students have no chance of acquiring self-reliance in their work; they have no chance of fitting themselves for future independent work in literature or science. Orders issued with regard to education are harmful to the real interests of education, when they do not regard these as of greater importance than the squeezing of as many hours as possible out of the officers of the department. In many public offices there is always work more or less of a routine character to be done, and the interests of that work require the attendance of officers. In our colleges, on the other hand, the interests of the work there undertaken require another sort of fostering, and the conduct of these should be entrusted to a body of responsible and trustworthy officers willing and able to carry on the work, and ready to give their time ungrudgingly to the full extent demanded by the claims of efficiency, but liberated from an external control which is so wanting in discernment as to estimate the work done in the same way as that of an office clerk, by the number of hours a week. If a Professor's energy is to be quite confined to perpetual teaching, without any other sort of exercise, his teaching must rapidly and sadly deteriorate, and the sooner he is replaced by fresh blood the better. But let not the Government insist upon this deterioration by passing orders based on a comparison with the different number of hours of work required in other departments, or on the assumption that a man's wit for lecturing is damaged by the systematic and reasonable use of his mental powers in other directions. If certain work is to be done, that cannot take up the time of a public servant all day and every day, which servant is likely to have more go in him for the proper performance of his work—the one who does nothing during the intervals of

his official work, or the one who is always on the alert to take part in anything that may occupy his mind and give him part and lot in the decision of public questions, and constitute him a useful member of the society in which he finds himself? It is not the man who is always busy who will allow his College work to be done in a perfunctory way, but the man who shirks work generally instead of seeking it. We believe the question that has been raised is not primarily a Panjáb question, but, though we have no authority to speak on their behalf, we give the Panjáb Professors and Lecturers the credit of thinking that they would be ready to take up any congenial work which would not interfere with that which is appointed them by Government, and we hold that they would be in every respect better Government servants for any such works of supererogation in which they might engage. Let measures be taken to ensure the best educational results, and then let educational officers go at least unrestricted in the use they may make of the leisure which must be given them, even if extra and subsidiary work be not definitely encouraged. The *Englishman* ventures 'to think that there is among the officers of the Educational Department something of a tendency to hide their light under a bushel, to rest satisfied with the mere performance of their official duties, without any endeavour to make their education and culture an influence felt by the community at large. We are therefore of opinion that no unreasonable obstacles should be put in the way of those who are willing to take their place as intelligent and active citizens; but rather that they should be encouraged, so long as nothing is undertaken that may interfere with official duties.' "

The *Gyán Pradīpikā Patrikā* (Lahore) of the 1st October briefly notices the Resolution of the Panjáb Government on local self-government and expresses satisfaction with it. In regard to the question of the election of members for municipal and district committees and local boards, the *Patrikā* is of opinion

Circulation,
200 copies.

that elections should be made by ballot, and that not only house-owners and traders, but educated persons and public associations also should be empowered to vote at elections. Able members are to be found only among educated men.

The same paper approves of the measures proposed by the

The giving of greater
publicity to legislative
measures. Government of India to give greater
publicity to Bills, and makes the fol-
lowing proposals for the considera-
tion of Government:—

Cheap editions of both Bills and Acts should be printed, and copies placed at post-offices for sale in order that the public may be able to obtain them easily. As regards the vernacular translations, the translators must necessarily borrow terms from Sanskrit, Arabic, and Persian when vernacular equivalents are not to be found. In cases where the oriental classical languages fail to supply good terms, English terms themselves should be used in the translations and their meanings explained in foot-notes. The Supreme Government has undertaken the publication of Urdú translations. It should have undertaken the publication of Hindí translations also. Hindí translations would be better understood in Bengál, Behár, the North-Western Provinces, Oudh, the Panjáb, the Central Provinces, and Bombay than Urdú translations. The fact of the matter is that, as the advisers of the Government know Urdú, they have led it to believe that Urdú is the popular language, but this is not the case. The inhabitants of the Panjáb sent memorials to the Education Commission urging the adoption of Hindí, Urdú, and Gurmukhí as the mediums of popular instruction; therefore, in our opinion, translations of Bills should be published in all these languages. As the Government of India will prepare Urdú translations, the Panjáb Government should make arrangements for the preparation of Hindí and Gurmukhí translations. If the Panjáb Government thinks it difficult to have the work done by Government translators, it should make it over to the Panjáb University or to the editors of Hindí and Gurmukhí newspapers.

The *Bhārat Bandhu* (Aligarh) of the 13th October, referring to the orders of the Government of India that a Magistrate and Collector should remain in the same district for not less than five years and not more than six or seven years, remarks that if a district officer is just and sympathetic, the district in his charge will greatly benefit by his administration; but if he is cruel and tyrannical, his long residence will become intolerable to the people.

Circulation,
125 copies.

The same paper says that it is to be regretted that hardly five per cent of district officers approve of Lord Ripon's noble local self-government scheme. The scheme will relieve Government officers of a portion of their work, give the people a political education, and strengthen the ties between the Government and the people. It is the duty of all Englishmen in India to promote such a scheme.

The same paper, referring to the Resolution of the Government of India regarding jail manufactures, observes that this Resolution will have the effect of encouraging native industries. It is our earnest prayer that our liberal-minded Viceroy may always continue to devise such new measures for our benefit.

The *Akhbār-i-Ām* (Lahore) of the 11th October states:—

Circulation
180 copies.

The alleged misconduct of Mr. Hawkins, Deputy Commissioner of Amritsar, towards Sardār Jiwan Singh.

We have read with a feeling of great indignation the account given in the *Tribune* of the misconduct of Mr. Hawkins, the Deputy Commissioner of Amritsar, towards Sardār Jiwan Singh. This unfortunate incident is a good instance of the tyranny exercised by district officers. The Sardār lately called on Mr. Hawkins to express his sympathy with him for the death of Mrs. Hawkins. Probably he was not on good terms with Mr. Hawkins. As soon as Mr. Hawkins came out of his room and saw him, he told him that Deputy Commissioners did not see such

scoundrels and ordered him to go away. When the Sardar had gone a few steps, Mr. Hawkins called him back and asked him what was the object of his visit. He replied that he had come to condole with him. On this Mr. Hawkins repeatedly kicked him and struck him with his fists. We would be extremely grieved if the Government were to take no notice of such an outrage. Such misconduct on the part of a district officer is calculated to bring the Government into disrepute. When such ill-tempered district officers are presidents of municipal committees, no wonder that municipal commissioners have not the courage to express their opinions freely at municipal meetings. The exclusion of Magistrates from municipal committees is essential to the success of Lord Ripon's local self-government scheme. They are strongly protesting against their exclusion, as might be naturally expected, but their opposition is due to selfish motives.

Circulation,
210 copies.

The *Akhbar-i-Hind* (Lucknow) of the 8th October says that natives greatly value the Royal proclamation of 1858, in which Her Majesty expressly declares that all classes of her subjects are entitled to equal rights and privileges. They are every day giving new proofs of their loyalty and devotion to the Government. The conduct of the native troops during the late Egyptian war was highly praiseworthy. The native chiefs offered to assist the Government with men and money. It is to be regretted that, in spite of our loyalty, the Government makes a distinction between us and Europeans. Heaven-born Europeans are allowed to kill natives with almost perfect impunity. A European soldier lately shot several natives at Meerut, and the punishment inflicted on him was less even than that which would have been inflicted on an offender guilty of killing a deer in England in the time of William the Conqueror. But still efforts are made to secure a mitigation of the sentence. Is the punishment inflicted on European offenders compatible with the Royal Proclamation of 1858 above referred to? There is, however,

Inadequate punishments
inflicted on Europeans who
kill natives.

one thing to be considered. The Judges, and not the Government, are to blame for this. A native is said to have recently been run over and killed by the carriage of a clergyman, and the accused has escaped with a small fine. It is strange that a man who kills another man, and thus also deprives his wife and children of their means of support, should have to pay only a small fine.

The *Growse Gazette* (Bulandshahr) of the 13th October states that Rs. 5,800 have been collected at Bulandshahr for the support of the Agra College, of which Nawab Muhammad Mahmud Ali Khan of Chhatari has contributed Rs. 1,000.

Circulation,
40 copies.

It appears from the *Biyaz-ul-Akhbar* (Gorakhpur) of the 15th October that a meeting was held at the Gorakhpur Library on the 13th idem to collect subscriptions for the maintenance of the Agra College. Mr. Kennedy, the Magistrate and Collector of Gorakhpur, took the chair, and about Rs. 900 were subscribed in the room.

Circulation,
250 copies.

It appears from the *Jalwa-i-Tur* (Meerut) of the 16th October that a similar meeting was lately held at Saharanpur under the auspices of the Collector of that district and Rae Balmukund, Deputy Collector. Rs. 4,219 were subscribed on the spot.

Circulation,
90 copies.

The *Atalig-i-Hind* (Lucknow) of the 12th October takes the nobility and gentry of Oudh to task for making an improper use of their money and neglecting the education of their sons.

Circulation,
150 copies.

The *Almora Akhbar* of the 16th October states that the Paymaster comes to Almora once every six months to distribute pensions to military pensioners of the neigh-

Circulation,
84 copies.

bouring districts. He previously notifies the date on which he is to arrive at Almora. The pensioners generally bring one week's food with them and come one or two days before the fixed date by way of precaution. But it is to be regretted that the Paymaster does not generally arrive till two or three days, and some times one week, after the fixed date. This is a source of great inconvenience to pensioners, because when the food, which they brought from their homes is exhausted, they have to purchase articles of food at high rates from the shopkeepers on credit or to beg alms. The Paymaster should always arrive on the fixed date. Cannot district officers distribute pensions to military pensioners through patwáris or other officials?

POST-OFFICE.

Circulation,
430 copies.

A correspondent of the *Rahbar-i-Hind* (Lahore) of the 12th October urges the establishment of a branch post-office at Indorá, Kángará, in the Panjab.

LOCAL AND MISCELLANEOUS.

Circulation,
209 copies.

The Saháranpur correspondent of the *Lawrence Gazette* (Meerut) of the 4th October says that it would seem that at Saháranpur for some time past four Europeans, who are Railway servants, have dishonoured every woman who happened to pass by their house. They have lately been charged with rape by a woman of the Kahár caste. The Magistrate, after making preliminary enquiries, transferred the case to the District and Sessions Judge, who has, in turn, transferred it to the High Court, where it is to be hoped they will meet with condign punishment.

A correspondent of the same paper states that the post of a trustee of the Husainabad endowment has been vacant since the death of Mirzá Azím-ul-shán. Many princes of the Oudh family are anxious to obtain the post. It is believed that the Government has asked them to nominate

The appointment of a trustee to the Husainabad endowment.

a fit person. Obviously this is not a wise policy. The Government itself should have made a selection. The candidate must belong to the Oudh family and must be intellectually fit for the post. One, who is quite illiterate and incapable of managing his own affairs, should not be appointed to it. In our opinion, it should be bestowed on Mirzá Sulemán Qadar Bahádur, Nawáb Razá Ali Khán Bahádur, or Nawáb Sádiq Ali Khán Bahádur.

The *Prayág Samákhár* (Allahabad) of the 16th October,

Circulation;
350 copies.

The lighting of the town of Allahabad. in its local news column, states that the municipal committee has put up lamps in the principal streets and thanks the committee for it. But the lamps have been placed at rather too great distances from each other, and no arrangements have been made to light the bye-lanes.

The same paper states that the forms of summonses and

The incomplete filling up of forms of summonses which issue from Revenue Courts at Allahabad. orders which issue from the Revenue Courts are printed both in Urdú and Hindí characters for the convenience

of villagers, but it is to be regretted that court muharrirs fill up the forms only in Urdú and leave the Hindí part blank. Thus the object, which the Government had in view in printing the forms in both characters, is defeated, and the villagers have to go several miles in search of Urdú-reading men to find out the contents. Strict orders should be given to the Názir to fill up the forms in both characters, and officers should not sign them until they have been properly filled up.

The same paper says that it would seem that in Soraoon

The alleged frauds of a zamindar's agent in Soraoon, Allahabad. some tenants paid their rents in full, but in the receipts, which the zamindar's agent granted them, he fraudu-

lently entered some arrears as still due by them. As the receipts were written in Persian character, they did not detect the fraud at the time. When one of them lately met with an Urdú-reading man and showed him his receipts, he found out the fraud. This roused the suspicions of other

tenants. On examining their receipts they also found them to be incorrect. The Patwaris' books show that the instalments were paid in full, and the items also bear the initials of the agent. Several cases of this kind are pending at the Collector's Court. In order to prevent these frauds the Government should order receipts to be given in Hindi.

Circulation,
125 copies.

It appears from the *Bhārat Bandhu* (Aligarh) of the 13th October that the pleaders and mukhtārs of Aligarh intend to establish a poor-house at that place.

The proposed establishment of a poor-house at Aligarh.

They have agreed to subscribe to the fund at the rate of half an *anna* for each *vakālatnāma* or *mukhtārānāma* that they may file, and also appeal to the charitably disposed persons of Aligarh to contribute for the purpose.

Circulation,
100 copies.

The *Ainu-l-Akhbār* (Morādābād) of the 16th October, in its local news column, states that it is

Three natives wounded by European soldiers at Morādābād,

rumoured that three natives have been wounded by European soldiers. One

of them died on the same night, another is on the point of death, but hopes are entertained of the recovery of the third. Full details will be given in the next issue. Mahmūd of Ghazni enforced strict discipline in his army. One day a villager fell down on his knees and complained that a military officer of his army had paid several unlawful visits to his wife. The King asked him to send word to him when the culprit should next come to his house, and secretly vowed not to take his food until he punished him. On the third day the villager again appeared and informed the King of the arrival of the offender at his house. The King took his sword and went with the villager to his house. The culprit and the villager's wife lay asleep in their bed. The King put out the lamp and then killed him. After killing him he sent for a light, looked at the face of the culprit, thanked God, and then asked for a glass of water. The villager did not understand these things and asked him what they meant. He replied that he extinguished the light because he suspected that the

culprit was his own nephew, and because he was afraid that, if he saw his face, his love for him might prevent him from killing him. He thanked God because he found to his great delight that the culprit was not his nephew. He drank water because he was very thirsty, as he had taken no food and water for the last three days in accordance with his vow. The British Government loves its subjects and is always anxious to maintain strict discipline in the army. It is to be hoped that, like King Mahmúd, British officers will have no rest until they have punished the offending soldiers.

The *Oudh Akhbár* (Lucknow) of the 14th October refers

Circulation,
620 copies.

Fancy fair, Lucknow.

to the fancy fair which is to be held at Lál-bágh, Lucknow, next month by some European ladies under the patronage of Lady Lyall, and praises them for it. The income from the fair will be devoted to the providing of lodgings for homeless women. The editor asks the nobility and gentry of Oudh to give articles, suitable for the fair, to the promoters of the scheme, and urges upon visitors the necessity of going to the fair in full dress and of behaving properly there.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Asbab-i-Hind</i>	Jalandhar,	Urdú	Weekly	Barkat Ali	Oct. 14th	Oct. 15th	132 copies.
2	<i>Asbab-i-Panjáb</i>	Lahore	Ditto	Bi-weekly	Diván Bátis Singh,	" 13th & 16th	" 16th & 19th	550 "
3	<i>Ágra Akhbar</i>	Ágrá	Ditto	Weekly	Maula Bakhsh	" 14th	" 18th	196 "
4	<i>Ahson-i-Akhbar</i>	Amroha	Ditto	Ditto	Ali Husain Khán	" 5th & 12th	" 16th & 19th	84 "
5	<i>Áina-i-Sikandarí</i>	Morádábád	Ditto	Ditto	Ahmad Bakhsh	" 9th	" 14th	70 "
6	<i>Áina-i-Akhbar</i>	Ditto	Ditto	Ditto	Diláwar Ali	" 16th	" 19th	100 "
7	<i>Akhbar-i-Álam</i>	Meerut	Ditto	Ditto	Muqarrab Husain Khán.	" 10th	" 13th	100 "
8	<i>Akhbar-i-Ám</i>	Lahore	Ditto	Bi-weekly	Mukand Rám	" 11th & 14th	" 15th & 17th	1,800 "
9	<i>Akhbar-i-Hind</i>	Lucknow,	Ditto	Weekly	Awadh Bihári Lál	" 8th	" 13th	100 "
10	<i>Akhbar-i-Tamanná</i>	Ditto	Ditto	Ditto	Puran Chand	" 16th	" 17th	125 "
11	<i>Ámala-i-Akhbar</i>	Delhi	Ditto	Ditto	Fakhru-d-din	" 10th	" 14th	84 "
12	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdú-Eng-lish.	Bi-weekly	Guláb Rai	" 14th & 17th	" 16th & 19th	299 copies (including 68 copies taken by Govt.)
13	<i>Almorá Akhbar</i>	Almorá	Hindí	Weekly	Sadé Nand	" 16th	" 19th	80 copies.
14	<i>Anjuman-i-Hind</i>	Lucknow,	Urdu	Ditto	Chandan Lál	" 7th	" 14th	135 "
15	<i>Anjuman-i-Panjáb</i>	Lahore	Urdú-Eng-lish.	Ditto	Muhammad Husain,	" 11th	" "	425 copies (including 200 copies taken by Govt.)

[illegible]

List of papers examined—(continued).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
39	<i>Koh-i-Nar</i>	... Lahore ...	Urdu	Bi-weekly ...	Jawwad Ali	Oct. 11th & 14th	Oct. 13th & 16th respectively.	440 copies (in- cluding 60 copies taken by Govt.)
40	<i>Lama-i-Nar</i>	... Jaunpur ...	Ditto	Weekly	Hafiz Abdu-llah	8th	15th	50 copies.
41	<i>Lawrence Gazette</i>	... Meerut ...	Ditto	Ditto	Abdul Samad Khan,	" 4th & 11th	" 17th & 19th respectively.	209 "
42	<i>Mawar-i-Gazette</i>	... Jodhpur ...	Hindi-Urdu,	Ditto	Gobardhan Dás *	9th	14th	100 "
43	<i>Mashr-i-Qaiser</i>	... Lucknow,	Urdu	Ditto	Ghulam Muhammad	17th	18th	175 "
44	<i>Malla-i-Nar</i>	... Cawnpore,	Ditto	Ditto	Nabi Bakhsh	12th	15th	37 "
45	<i>Meerut Akhbar</i>	... Meerut ...	Ditto	Ditto	Karim-ul-din	9th	14th	...
46	<i>Mishr-i-Darkhshān</i>	... Delhi ...	Ditto	Ditto	Nasrat Ali	8th	13th	180 "
47	<i>Mishr-i-Nimroz</i>	... Bijnor ...	Ditto	Ditto	Mahibu-llah	15th	18th	100 "
48	<i>Mitra Vids</i>	... Lahore ...	Hindi	Ditto	Mukund Ram	16th	19th	250 "
49	<i>Muir Gazette</i>	... Meerut ...	Urdu	Ditto	Khushwaqt Kai	12th	15th	...
50	<i>Muraqqa-i-Takaf</i>	... Lucknow,	Ditto	Bi-monthly,	Bihari Lal	15th	19th	125 "
51	<i>Najjar-i-Azim</i>	... Moradabad	Ditto	Weekly	Amjad Ali	9th & 16th	13th & 19th respectively.	162 "
52	<i>Najm-i-Akbar</i>	... Etawah ...	Ditto	Ditto	Ráhu-llah Khan	16th	18th	150 "
53	<i>Nasim-i-Agra</i>	... Agra ...	Ditto	Ditto	Jamna Dás	15th	16th	300 "
54	<i>Nasim-i-Hind</i>	... Fatehpur,	Ditto	Ditto	Kunj Bihari Lal	10th & 17th	13th & 19th respectively.	99 "
55	<i>Nar Afshan</i>	... Ludhiana,	Ditto	Ditto	Rev. E. M. Wherry,	12th	14th	598 "
56	<i>Nar-i-Budaun</i>	... Budaun ...	Ditto	Ditto	Amjad Husain	5th	17th	...

57	Nāru-l-Abār	Allahabad,	Ditto	...	Bi-monthly,	Roshan Lal	...	15th	...	18th	...	131 copies (in- cluding 49 copies taken by Govt.)
58	Nāru-l-Anwār	...	Ditto	...	Weekly	Muhammad Yaqub,	...	14th	...	14th	...	355 copies.
59	Nusratu-l-Akhbār	Cawnpore,	Ditto	...	Ditto	Nasrat Ali	...	8th	...	13th	...	180 "
60	Oudh Akhbar	Delhi	Ditto	...	Daily	Sheo Prasād	...	13th to 19th	...	13th to 19th	...	620 copies (in- cluding 90 copies taken by Govt.)
61	Panjabi Akhbar	Lucknow,	Ditto
62	Panjabi Punch	Lahore	Ditto	...	Bi-weekly	Muhammad Azim	...	11th & 14th	...	18th	...	300 copies.
63	Patiala Akhbar	Ditto	Ditto	...	Weekly	Firozu-l-Din	...	11th	...	16th	...	180 "
64	Prayag Samachar	Patiala	Ditto	...	Ditto	Rikhi Kesh	...	16th	...	19th	...	300 "
65	Prince of Wales' Meerut Gazette.	Allahabad,	Hindi	...	Ditto	Fandit Dewakinan- dan.	...	"	...	16th	...	350 "
66	Rahbar-i-Hind	Meerut	Urdu	...	Ditto	Ganeshi Lal	...	12th	...	15th	...	70 "
67	Rafah-i-An	Lahore	Ditto	...	Bi-weekly	Nadir Ali Shah	...	12th & 16th	...	13th & 17th	...	430 "
68	Reformer	Sialkot	Ditto	...	Weekly	Diwan Chand	...	11th	...	15th	...	700 "
69	Riyazu-l-Akhbar	Lahore	Ditto	...	Ditto	Navin Chandan Rai,	...	16th	...	19th	...	750 "
70	Sabha Kapurthala	Gorakhpur	Ditto	...	Ditto	Riaz Ahmad	...	15th	...	17th	...	250 "
71	Sadique-l-Akhbar	Kapurthala	Ditto	...	Ditto	Sharfu-l-din	...	14th	...	16th	...	112 "
72	Safir-i-Hind	Bahawalpur.	Ditto	...	Ditto	Abdu-l-Quds	...	12th	...	12th	...	400 "
73	Sikhs	Delhi	Ditto	...	Bi-monthly,	Bulaqi Dās	...	16th	...	18th	...	250 "
74	Sejjan Kirti Sudhakar.	Allahabad,	Bengali	...	Weekly	Rajni Kant Basu	...	11th	...	14th	...	250 "
75	Shula-i-Tur	Udaipur	Hindi	...	Ditto	Banshi Dhar	...	9th	...	"	...	200 "
76	Tahsil	Cawnpore,	Urdu	...	Ditto	Muhammad Ibrā- him.	...	17th	...	19th	...	175 "
77	Tahsil-i-Akbar	Moradabad	Ditto	...	Ditto	Rahat Ali Khan	...	12th	...	14th	...	100 "
		Sitapur	Ditto	...	Monthly	Manni Lal	...	Aug. 1st & Sept.	...	13th	...	500 "

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
78	<i>Tatya-i-Hind</i>	... Meerut ...	Urdu	Weekly	Willayat Ali	Oct. 4th	Oct. 15th	200 copies.
79	<i>Urdu-i-Muhammadi</i>	... Allahabad,	Ditto	Ditto	...	7th	14th	...
80	<i>Victoria Paper</i>	... Sitakot ...	Ditto	Daily	Gyan Chand	7th to 13th	18th	1,100
81	<i>Vritt Dhadra</i>	... Dhar ..	Marathi	Weekly	Hari Bhaskar	9th	15th	135

ALLAHABAD:

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PRIYA DAS, M.A.,

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